

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly half-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

The 107th anniversary of Charles Fourier's birthday was to be celebrated by the Social Science Club of Boston, April 7th.

The financial results of M. Godin's Coöperative foundry in France the last year are thus given: Total £8,231. 10s. 2d.; which is divided as follows: reserved £1,148. 3s. 6d.; to management and talent £1,530. 18s. 2d.; to wages and salaries £4,741. 8s. 3d.; to capital £811. 0. 3d.

The report of the Massachusetts Labor Bureau makes the prediction, "that with a revival of business, a gradual decline in the price of provisions, etc., and no cutting down in wages, the condition of the workingman in this State, within a comparatively short period, will be better, considering all circumstances, than it has ever been since the foundation of our commonwealth."

At a recent meeting in New York City, to discuss the question of the improvement of tenement-houses, Mr. James M. Brown said: "The project for the amelioration of the poor of New York is not altogether confined to speech-making, as some philanthropic ladies have already made arrangements for leasing thirteen tenement-houses, which are to be at once improved for the occupancy of families." He also said that "the sum of \$70,000 had already been offered to a city clergyman as a portion of a fund of \$1,000,000, with which it is intended to lease a block of ground on which to erect a new and desirable class of tenement-houses."

What an interesting gathering there would be could the old veterans of Coöperation be brought together. In the last No. of the Coöperative News there is a letter from Joseph Smith, now living near Philadelphia and eighty-one years old, which evinces an active interest in the old cause. Mr. Smith refers to his first Coöperative tea-party, held in Manchester Dec. 25, 1829; to his acquaintance with Mr. Craig, formed about that time, and for whose benefit he makes a remittance; to the Owen Lectureship, proposed in England, and for the aid of which he promises conditionally \$200. The names of the veterans who, like Joseph Smith and E. T. Craig, "bore the burden and heat" of the early days of Coöperation should be reverently cherished.

David McIver, Member of Parliament for Birkenhead, in a letter to the London Times, says: "From his personal experience as a carrier [he is one of the proprietors of the Cunard line of steamers], he does not know of any nation whose trade prospects are so gloomy as Great Britain's. The depression in the United States and elsewhere does not at all approach the depression here. The British exports to the United States are comparatively nothing, either as regards volume or value. The British food importations are steadily increasing, and the balance of trade is so overwhelmingly against Great Britain that he sees nothing except ruin in prospect for home industries, whether manufacturing or agricultural, if the present state of things is allowed to continue."

WHAT IS, AND WHAT MIGHT BE.

VIII.

GERMANY, (continued.)

When the Anti-Socialist bill which we described in our last number was passed in its modified form by the Reichstag, Prince Bismarck attacked the Socialists everywhere with as much severity as the law could, by a liberal interpretation, be made to cover. So effective were his plans that, according to a writer in Munich, within six weeks of the passage of the law the police had confiscated or prohibited fifty-five newspapers, seized one hundred and eighty-eight different books and pamphlets, and broken up two hundred and thirty-two societies of various kinds, from a singing-school to a political club, and forbidden them to meet again. Many of the Socialist leaders fled from the country, and the public agitation in favor of Socialism was entirely suppressed by these vigorous measures. Whether the Chancellor's treatment is really eradicating what he considers a disease, or is only driving it into the system, time will show. He has recently sustained two reverses in the Reichstag, of a nature which indicates that a secondary reaction in favor of liberty is taking place. The first of these reverses was when the government undertook to prevent two Socialist deputies, Messrs. Hassel-

man and Fritzsche, from coming to Berlin to attend the session of the Reichstag. Under the 28th section of the Anti-Socialist law, Berlin had been declared in a minor state of siege and certain persons who were considered by the Chancellor to be dangerous to peace and order had been banished from it. Messrs. Fritzsche and Hasselman were banished while Parliament was prorogued, and did not return to Berlin till the opening of the Reichstag, to which they belong as members. The call of the Emperor summoned all deputies to attend, and they came, trusting to the immunity accorded to legislators. But they had hardly taken their seats when the government called upon the Reichstag to hand them over to the police. The Reichstag decided that its members must not be hindered from fulfilling their public duties. The second reverse concerned what is known as the Reichstag Discipline Bill. This bill, as proposed by Prince Bismarck, provided that a deputy using words in parliamentary debate which were in the nature of a libel on the government, or improper in any important sense, should be tried before a special Commission, and if convicted should be liable to public reproof, or to be called on for a public apology, or to be suspended; and if the suspension were for a full term, to be made ineligible for reelection. The bill was rejected by the Reichstag, on the ground that its own standing orders or rules were quite sufficient for its regulation. This is the present situation in Germany as regards the direct collision between the government and the Socialists.

Prince Bismarck himself admits that German Socialism is mainly due to the material suffering of the common people, caused by low wages and high taxes; and he is undertaking to improve the condition of the workingmen by legislation. As we explained in a previous paper, the Germans are now doubly governed. The twenty-six confederated States have each their local sovereign and civil organization, for the support of which the people are taxed; and above these they have the general government of the Empire, with the Emperor William at its head, and with its national army and navy and civil service, for which they are again taxed. The army and navy cause an annual expenditure of \$93,765,728, and the various branches of the civil service, including the allowance to the Emperor and his household, add \$40,358,472, making the expenditures of the Empire \$134,124,200. This is almost exactly the amount of the expenditure of the United States government for the year 1878, for civil and miscellaneous services, army, navy, Indians, pensions, premiums and interest; our precise amount being \$134,463,452. But the total amount drawn from the people by the twenty-six subordinate German sovereigns is more than double that drawn by the general government, so that the burden of the people is trebled by this unfortunate system of double sovereignty. The annual budgets of the leading subordinate rulers are about as follows:

Prussia	\$178,464,440
Saxony	19,019,735
Anhalt	3,955,000
Brunswick	1,925,000
Mecklenburg-Schwerin	Not given.
Mecklenburg-Strelitz	Not given.
Oldenburg	1,600,000
Saxe-Coburg and Gotha	913,480
Bavaria	55,408,285
Wurtemberg	9,401,280
Baden	8,622,960
Hesse	4,360,000

\$283,670,180

The Grand Duchies of Mecklenburg-Schwerin and Mecklenburg-Strelitz have no proper budgets, and their revenues and expenditures are not published. Their finances are managed almost autocratically by the Grand Dukes who rule them, and are said to be in a very flourishing condition. This means that there is no debt and the Grand Dukes have all the money they want. But in the census reports of these two Grand Duchies we find this interesting statement: "Total

population (of the one 553,785, of the other 95,673), *constantly diminishing by emigration;*" which would go to show that this plan of managing the finances is not so satisfactory to the people as to the Grand Dukes. In the Grand Duchy of Hesse, which we select at random as an example, the budget amounts to \$4,360,000, or \$4.93 *per capita*, the population being 884,218. Taking the taxable males at one in five of the population, such males in Hesse are, therefore, subjected to an average annual tax of nearly \$25, for the support of their local government, besides the taxes of the Empire for the support of the army and navy, etc.

The financial and commercial condition of Germany is not promising. The balance of trade is decidedly against her. In 1876 the imports, consisting principally of grain, spinning materials, animals and animal food, amounted to \$956,000,000, while the exports, grain, spinning materials, wood, cordage, tapestry and garments, were only \$637,500,000. Since 1876 the affairs of the Empire have grown steadily worse, until the pressing question with the government at the present time is, how to raise a revenue sufficient to cover its annual expenditures. It seems never to occur to them to cut down the army and navy. Germany is the head and front of the present military system. Being located in the center of Europe, her territory has almost invariably been the battle-field whenever two nations fell out with each other. For this reason she cannot well disarm until the other great powers will do likewise; but Bismarck seems to prefer the present system, on its merits. He is called a "man of the club."

The revenues of the German States are raised to an exceptionally large extent by direct taxes. For example, the Prussian income tax is not restricted, as in England, to incomes of \$750 and upwards, or as in this country during the civil war, to \$600 and upwards; it is collected from all who have incomes, whether from labor or capital, no matter how small. The poorest laborer has, therefore, to pay an income tax as well as the richest banker. Prince Bismarck's present plan for relieving the workingmen is to reduce the direct taxation by largely increasing the indirect derived from customs, duties, etc. A Commission is now hard at work in Berlin revising the tariff, and it is telegraphically reported that heavy duties are proposed on most of the articles now imported from America. This is a striking commentary on national competition, and ought to do something towards settling the old dispute between the protectionists and free traders as to which commercial policy is best for a nation. Bismarck's idea would seem to be that free trade is the correct principle so long as the balance of trade is in your favor, and protection when the balance is against you. But it may well be doubted whether Prince Bismarck's protectionist policy is a wise one. It will undoubtedly raise more money for the government, but it will not enrich the nation; and as the direct effect of it will be to raise the prices of articles of home consumption, it will not practically relieve the workingmen to any satisfactory degree. Referring to the new tariff and to some restrictions lately put on emigration from Germany, an English paper tersely remarks: "If Bismarck shuts out American produce while he shuts in the inhabitants, the condition will be reached where they eat each other; and the first persons they will eat are the authors of this hunger-producing system. So presently an awkward problem will have to be faced."

Reviewing all the facts which we have presented in regard to German Socialism, these points stand out prominently:

1. The movement is not, like Russian Nihilism, purely a reaction against an oppressive autocracy restricting personal liberty. It has in it some of this element, and undoubtedly takes on more and more of it as Prince Bismarck increases the violence of his efforts to suppress Socialism by force; but it is more deeply concerned with the Labor Question, which is so much agitated in America and other countries.

2. The movement in Germany was not, in its inception, a political one, or hostile to old institutions in any warlike sense. Lassalle and Schultz-Delitsch contemplated only the peaceful organization of the workingmen into associations, such that they would be able to furnish their own capital and realize many economies by combination. Their Socialism was not a political but an economic scheme.

3. Unhappily, the followers of Lassalle and Schultz-Delitsch were captured by the bolder ideas of Karl Marx, who, it seems, really entertains and preaches the notion that the people have a right to demand a redistribution of present wealth. The writings of Marx

are characterized by a cold-hearted materialism which is little calculated to win the sympathies of Americans; and in this particular the German Socialists may as a whole be classed with him. It is this cold-blooded reasoning, coupled with a rampant political ambition, which has so alarmed the governments and more conservative part of the nations, and set them, almost as a unit, against the Socialists. This is the inevitable result of such ideas as those of Karl Marx. Destructive reforms can never secure the popular favor. The people do not want their old institutions broken up until better ones have been devised and carefully tested. It may be doubted whether Bismarck would have seriously interfered with the Socialists if they had ignored the dangerous teachings of Karl Marx and clung to the more peaceful ones of Lassalle.

4. Although the Socialists have adopted wrong ideas, there is a reasonable cause for the discontent and unrest in Germany. The people have a greater burden of taxation put upon them than they can carry. It is not a question of their disposition to do it, but of their ability. Some old Arab has quaintly observed that when a camel has a full load you cannot make him carry an extra one hundred pounds by propping a stick under his belly. The only way is to take off the hundred pounds. So it may safely be predicted that the trouble in Germany will not be settled until the army is reduced and the expenses of the petty governments largely curtailed.

5. Pending the future happy day when the people will be relieved from some of their present burdens, the whole German nation, Socialists and Anti-Socialists, have it in their power to greatly mitigate their situation by voluntarily relinquishing their beer and tobacco. The consumption of beer in the whole German Empire, in 1878, was 841,058,768 gallons, or nearly twenty gallons per mouth of the population. The consumption of tobacco is also greater there than in any other country, being estimated at 80,000 tons, or nearly four pounds per head per annum. The sums spent for beer and tobacco would buy a good many comforts.

Next week we will proceed to sketch the condition of Great Britain.

F. W. S.

(To be Continued.)

THE PIONEER BOARDING AND EMPLOYMENT COMPANY.

Montague, Texas, March 25, 1879.

This movement is organized on the joint-stock plan, in accordance with the law of the State governing corporations. It differs, however, from other joint-stock companies, in that it makes no dividends to capital. It diverges more from the system of Fourier than from the Communistic standard. Individual property is recognized and protected; but is not allowed to become an instrument of oppression. Capital is accorded full control in the management; but is denied all participation in the profits. For the former we have been criticised. One veteran Socialist writes thus: "I have shown your circular to the friends here, and all are pleased, except with one feature—the voting power is lodged with the capitalist." Money is king, whereas in the future, when the material shall have been subjected to the spiritual, it will become the servant and friend of man.

The answer is, that our correspondent had not given equal attention to *all* our by-laws. The voting is accorded to the capitalist, for the simple reason that each individual has a natural, indefeasible right to control and dispose of the product of his or her own labor. Capital is the product of labor; and the product of labor is capital. So, the producer and his assigns have the right to control and manage his capital. If there be a more efficient mode of securing this right than by the system of share-voting, let it be published. We know of no other mode, except to abolish individual ownership, and make all votes equal; which, in effect, gives a part at least of the control to those who have no right to it. The question is, who ought to control the capital—those who have produced it, or those who have not? We are content to allow the absolute right of the producer. Those having a higher degree of religious enthusiasm may hope to attain a more refined standard; but, to our perception, there is no essential difference in the principles underlying the highly-wrought religious plan of government and the common system of the world. Both place the power in hands where it does not of right belong.

The Communist proposes to avert the disastrous consequences by developing and diffusing a spirit of unselfishness. It is a fascinating theory; but the lessons of history do not support it. Still, we have no controversy with its advocates. On the contrary, we wish them

abundant success. We simply hope that, by aiming at less, we ourselves will be able to accomplish more. We have no fear that the recognition of individual property will lead to oppression or injustice; since the very essence of injustice is the infringement of that right. Capital does not oppress by the fact of being controlled by its rightful owner. It is only by the false assumption, that it has a right to reap where it has not sown, that it acquires the power to enslave. But this right to reap where it has not sown is cut up by the roots, and effectually abolished by the provision of our fifteenth by-law:

"If, after deducting such sums as may be required for current expenses, and such *other* sums as a vote of the shares shall determine, there be left a surplus in the treasury, the same shall be divided among the stockholders, according to the amount of labor performed by each."

Note, the division is not to be according to the amount of stock held by each. That system of distribution is a time-honored swindle. This surplus belongs to those who have labored in its production. Capital does not labor, does not produce anything. It is itself the product of labor. Why should it claim a share in each recurring distribution? Why should it claim compensation in any form for what it never does?

It will readily be perceived that capital, deprived of all participation in the profits of labor, is shorn of its power for mischief. The interests of each have become, as by a charm, the interests of all. There is no fear of oppression. There is no need of preaching unselfishness; for by our very selfishness we are forced to promote the welfare of others. This develops true Communism—the Communism of the heart, the Communism that bubbles up spontaneously, instead of being manufactured, and put on as a garment, merely from a sense of duty to our fellows, or to some being unknown.

These are our sentiments—these our aspirations. We ask no conformity to dogmas of any kind. Our religion is our sense of justice, and sympathy with our fellow-men. We have a good country. We have courage to endure hardships, patience to labor and to wait. We ask no sacrifice of personal rights or interests. We simply invite those who may be inspired with a similar faith, to come to us, and grow into oneness with us.

A. WARREN.

CHRISTIAN SOCIALISM THE ONLY REMEDY.

[From a Lecture by Amelius Goldenheart in Wilkie Collins' "Fallen Leaves."]

Thoughtful people, accustomed to watch the signs of the times in this country, and among the other nations of Europe, are (so far as I know) agreed in the conclusion that serious changes are likely to take place in present forms of government, and in existing systems of society, before the century in which we live has reached its end. In plain words, the next revolution is not so unlikely, and not so far off, as it pleases the higher and wealthier classes among European populations to suppose. I am one of those who believe that the coming convulsion will take the form, this time, of a Social revolution, and that the man at the head of it will not be a military or political man—but a great citizen sprung from the people, and devoted heart and soul to the people's cause. Within the limits assigned to me to-night, it is impossible that I should speak to you of government and society among other nations, even if I possessed the necessary knowledge and experience to venture on so vast a subject. All that I can now attempt to do is (first) to point out some of the causes which are paving the way for a coming change in the social and political condition of this country; and (secondly) to satisfy you that the only trustworthy remedy for existing abuses is to be found in the system which Christian Socialism extracts from this little book on my table—the book which you all know under the name of the New Testament.

Suppose we take a glance (we have no time to do more) at the present state of our religious system first. What is the public aspect of the thing called Christianity in the England of our day? A hundred different sects all at variance with each other. An established church, rent in every direction by incessant wrangling—disputes about black gowns or white; about having candlesticks on tables or off tables; about bowing to the east or bowing to the west; about which doctrine collects the most respectable support and possesses the largest sum of money, the doctrine in my church, or the doctrine in your church, or the doctrine in the church over the way. Look up, if you like, from this multitudinous and incessant squabbling, among the rank-and-file, to the high regions in which the right reverend representatives of state religion sit apart. Are they

Christians? If they are, show me the bishop who dares assert his Christianity in the House of Lords, when the ministry of the day happens to see its advantage in engaging in a war! Where is that bishop, and how many supporters does he count among his own order? Do you blame me for using intemperate language—language which I cannot justify? Take a fair test, and try me by that. The result of the Christianity of the New Testament is to make men true, humane, gentle, modest, strictly scrupulous and strictly considerate in their dealings with their neighbors. Does the Christianity of the churches and the sects produce these results among us? Look at the staple of the country, at the occupation which employs the largest number of Englishmen of all degrees—look at our commerce. What is its social aspect, judged by the morality which is in this book in my hand? Let those organized systems of imposture, masquerading under the disguise of banks and companies, answer the question—there is no need for me to answer it. You know what respectable names are associated, year after year, with the shameless falsification of accounts, and the merciless ruin of thousands on thousands of victims. You know how our poor Indian customer finds his cotton-print dress a sham that falls to pieces; how the savage who deals honestly with us for his weapon finds his gun a delusion that bursts; how the half-starved needle-woman who buys her reel of thread finds printed on the label a false statement of the number of yards that she buys; you know that, in the markets of Europe, foreign goods are fast taking the place of English goods, because the foreigner is the most honest manufacturer of the two—and, lastly, you know, what is worse than all, that these cruel and wicked deceptions, and many more like them, are regarded, on the highest commercial authority, as “forms of competition” and justifiable proceedings in trade. Do you believe in the honorable accumulation of wealth by men who hold such opinions and perpetrate such impostures as these? I don’t! Do you find any brighter and purer prospect when you look down from the man who deceives us on the great scale, to the man who deceives you on the small? I don’t! Everything we eat, drink, and wear is a more or less adulterated commodity; and the very adulteration is sold to us by the tradesmen at such outrageous prices that we are obliged to protect ourselves on the Socialistic principle, by setting up Coöperative shops of our own. Wait! and hear me out, before you applaud. Don’t mistake the plain purpose of what I am saying to you; and don’t suppose that I am blind to the brighter side of the dark picture that I have drawn. Look within the limits of private life, and you will find true Christians, thank God, among clergymen and laymen alike; you will find men and women who deserve to be called, in the highest sense of the word, disciples of Christ. But my business is not with private life—my business is with the present public aspect of the religion, morals and politics of this country; and, again I say it, that aspect presents one wide field of corruption and abuse, and reveals a callous and shocking insensibility on the part of the nation at large to the spectacle of its own demoralization and disgrace. * * *

Will the House of Commons help us to get purer Christianity, and cheaper government, by lawful and sufficient process of reform? Let me again remind you that this assembly has the power—if it has the will. Is it so constituted at present as to have the will? There is the question! The number of members is a little over six hundred and fifty. Out of this muster, one-fifth only represent (or pretend to represent), the trading interests of the country. As for the members charged with the interests of the working class, they are more easily counted still—they are two in number! Then, in heaven’s name, you will ask what interest does the majority of the members in this assembly represent? There is but one answer—the military and aristocratic interest. In these days of the decay of representative institutions, the House of Commons has become a complete misnomer. The Commons are not represented; modern members belong to classes of the community which have really no interest in providing for popular needs and lightening popular burdens. In one word, there is no sort of hope for us in the House of Commons. And whose fault is this? I own it with shame and sorrow—it is emphatically the fault of the people. Yes, I say to you plainly, it is the disgrace and the peril of England that the people themselves have elected the representative assembly which ignores the people’s wants! You voters, in town and country alike, have had every conceivable freedom and encouragement secured to you in the exercise of your sacred trust—and there is the modern House of Commons to prove that you are thoroughly unworthy of it! * * *

When I began this discourse, and adverted to great changes that are to come, I spoke of them as revolutionary changes. Am I an alarmist? Do I unjustly ignore the capacity for peaceable reformation which has preserved modern England from revolutions, thus far? God forbid that I should deny the truth, or that I should alarm you without need! But history tells me, if I look no further back than to the first French Revolution, that there are social and political corruptions which strike their roots in a nation so widely and so deeply, that no force short of the force of a revolutionary convulsion can tear them up and cast them away. And I do personally fear (and older and wiser men than I agree with me), that the corruptions at which I have only been able to hint in this brief address, are fast extending themselves—in England, as well as in Europe generally—beyond the reach of that lawful and bloodless reform which has served us so well in past years. Whether I am mistaken in this view (and I hope with all my heart it may be so), or whether events yet in the future will prove that I am right, the remedy in either case, the one sure foundation on which a permanent,

complete, and worthy reformation can be built—whether it prevents a convulsion or whether it follows a convulsion—is only to be found within the covers of this book. Do not, I entreat you, suffer yourselves to be persuaded by those purblind philosophers who assert that the divine virtue of Christianity is a virtue which is wearing out with the lapse of time. It is the abuse and corruption of Christianity that is wearing out—as all falsities and all impostures must and do wear out. Never, since Christ and his apostles first showed men the way to be better and happier, have the nations stood in sorer need of a return to that teaching, in its pristine purity and simplicity, than now! Never more certainly than at this critical time was it the interest as well as the duty of mankind to turn a deaf ear to the turmoil of false teachers, and to trust in that all-wise and all-merciful Voice which only ceased to exalt, console, and purify humanity when it expired in darkness under the torture of the cross! Are these the wild words of an enthusiast? Is this the dream of an earthly Paradise in which it is sheer folly to believe? I can tell you of one existing Community (one among others) which numbers some hundreds of persons, and which has found prosperity and happiness by reducing the whole art and mystery of government to the simple solution set forth in the New Testament—fear God and love thy neighbor as thyself.

LABOR QUESTIONS IN ENGLAND.

[From the New York Sun.]

A striking result of the commercial depression in Great Britain is the sharp scrutiny given to the questions in dispute between workmen and their employers, and the substantial concessions which are made by the advocates of capital. Heretofore the demand of operatives for a uniform rate of wages, and for the abolition of piece work, has been treated as preposterous; but of late the drift of opinion has set the other way. Some of the most eminent economists in England have pronounced in favor of the claims mentioned, not only on the ground taken by the workmen themselves, but in the general interest of production.

It has long been taken for granted by employers that the system of piece work, or of payment by results, is the only fair and perfectly just method of remuneration. It has been hinted, too, that the opposition of workmen to this rule sprang from a wish to be paid for labor they do not perform. On the other hand, a careful survey of English fabrics during the past quarter of a century shows that the system of payment by results has developed quantity at the expense of quality; that it has in reality offered a premium for scamping work. No doubt, on the introduction of the piece-work rule, laborers trained to do good work continued to turn it out from habit; but as these were replaced by successors brought up under the new method, the untoward effects of paying for quantity results were manifested. That the piece-work system, indeed, is antagonistic to quality, seems to be generally acknowledged; and it is denounced in some quarters as the main cause of the depreciation in the character of British products. Looking at its influence on British industry, one English writer on political economy thinks piece work, if not wrong in principle, yet unsafe in practice, and as incompatible with excellence as it would be in the fine arts. According to Mr. W. Lattimer, it is attested by the recent history of Manchester that you can no more spin yarn nor weave cloth by the piece than you can paint pictures at so much the square inch. Since the payment by quantity was introduced, the wages of operatives depend upon the regularity with which their machinery is kept running, and are curtailed by every stoppage. The consequence is that they will not stop to remedy every fault as it crops up, to piece a broken thread or correct a fault in the web, as they did under the time work system; and no amount of cunningly devised checks on the part of the management can prevent this mischief. It is further affirmed by writers who cannot be accused of hostility to capital, that the piece-work system is chargeable with the adulteration by size or glue, by which English cotton goods have been well nigh ruined in reputation.

More surprising, however, than their concessions on this head is the attitude assumed by some recent economists toward the claim of uniform wages. At the first glance, nothing is more unfair than this demand of an unvarying weekly stipend, irrespective of any differences in skill and dexterity. It turns out, however, upon inquiry, that in a large body of men, all having spent some years in learning a trade, there is not so much variety in performance that equal rates of wages for the time worked may not be paid without flagrant injustice. At all events, this is the distinct affirmation of Mr. Lattimer, who, in the case of Manchester, has made it his business to get at the facts. More suggestive still is his admission, which is repeated by Mr. John Morley and others, that a fundamental question whether

a workman’s wages are adequate to sustain him properly must be taken into account more faithfully than it has yet been, if the great labor problems are to be solved. And here it is suggested that the employer in the parable who paid the eleventh hour men a full day’s wage may have been right after all, on the ground that a penny was the minimum cost of a day’s sustenance. It would follow that modern operatives who oppose payment by results and insist on uniform wages are wiser than their brethren of Judea. It may be that in asking a regular daily stipend for each and all, they are only striving to obtain the minimum requisite to support the average workman in such a condition of life as may possess some degree of comfort and develop some feeling of self-respect.

But the greatest novelty, and what on the lips of an English economist sounds like rank heresy, is the grave doubt now cast on the advantages supposed to flow from the division of labor. While it is granted that greater dexterity and a far larger yield are obtained at the outset, it is suggested that these benefits will be materially lessened, if not extinguished, in the second or third generation of men brought up under the system. Nor can we dispute that the tedium and monotony ensuing from the constant concentration of body and mind upon one incessantly repeated result may beget a carelessness of manner and disregard of excellence, if not a total suppression of mental interest. Of course this argument is leveled at the employer, who is keenly concerned in the quality as well as quantity of marketable stock of work power transmitted from year to year. On the other hand, the workman himself dislikes division of labor, for the obvious reason that an operative toiling in a single productive function becomes less generally useful; more of a machine, that is, and less of a man; and much more, therefore, at the mercy of his employer. Their position is not only justified by some recent writers on economic science, but one of them ascribes to the want of variety in employment, and the consequent absence of a healthy excitement of the mental faculties, the increasing demand for artificial stimulants, remarked throughout Great Britain.

Whether any of the views here outlined will in our day control the governing classes in England and shape legislation, may be doubted. But it is certainly significant that in the country of Adam Smith, of Malthus and Ricardo, in the land where the so-called iron law of wages was invented, ideas savoring so strongly of revolt from the old principles, should find countenance among men of established reputation and access to the foremost organs of public opinion.

“LET THE MUD DRY FIRST.”—Here is a capital lesson that may well be impressed upon the memory of both young and old: Mr. Spurgeon, in walking a little way out of London to preach, chanced to get his pantaloons quite muddy. A good deacon met him at the door and desired to get a brush and take off some of the mud. “Oh, no,” said Mr. S., “don’t you see it is wet, and if you try to brush it now, you will rub the stain into the cloth? Let it dry, when it will come off easy enough and leave no mark.” So, when men speak evil of us falsely—throw mud at us—don’t be in a hurry about brushing it off. Too great eagerness to rub it off is apt to rub it in. Let it dry: by and by, if need be, a little effort will remove it. Don’t foster scandal about yourself or others, or trouble in a society, or in a church, by haste to do something. Let it alone; let it dry; it will be more easily eradicated than you think in the first heat of excitement. Time has a wonderful power in such matters. Very many things in this world will be easily got over by judiciously “letting them dry.”—*From American Agriculturist for April.*

CLEANLINESS THAT MAY BE SINFULNESS.—I believe extreme cleanliness, which requires the life-service of any human being, to be not merely next to sinfulness, but actually it. What I do indorse, is a sense of general wholesomeness in and about a house, clean cookery, clean dish cloths, clean table cloth and bright china and silver as essentials. That there are mud tracks on the floor, fly specks on the window panes, dust on the tops of the picture frames, finger marks on the doors, or a carpet that has not had a thorough sweeping for a month—such things are of minor importance and ought to disturb the happiness of no woman who desires to use her time for better work. It is plain that a housekeeper must put a limit somewhere to her labors, or else give herself up to hopeless drudgery. What health and absolute comfort demand should be carefully attended to; but beyond that, the work becomes, in a large part, unprofitable drudgery. It makes nobody better or happier—often the reverse—while the best that can be said of it is that it gratifies in a way the small vanity of the woman who does it. She likes to see things look clean. So do all of us. And she is spurred on by some secret impulse to clean and polish and sweep and brush and scrub and scour, as if by such work eternal

life were to be won. The force of habit finally becomes such that she can't lie down for a nap and get a wink of sleep if she knows that the mantelpiece has not been dusted or that there is a bit of thread or a scrap of paper lying on the carpet. I doubt if any woman so hampered with a care for small things can rise to a large and just conception of life and understand in its true sense that life is more than meat and body more than raiment. I believe in giving some food to the mind every day, of one's life, though the kitchen floor has not been scrubbed for a fortnight or the parlor windows rubbed for a month.—*Contribution in Rural New Yorker.*

AMERICAN SOCIALIST.

THURSDAY, APRIL 10, 1879.

A RECENT issue of *Public Opinion*, a London weekly, confines its selections under "America" to extracts from the AMERICAN SOCIALIST of Feb. 27th, giving the opinion of the press on the crusade of the clergy against the Oneida Community.

JOSHUA A. SPENCER, one of the most eminent lawyers New York has produced, is reported to have declared, years ago, when appealed to for aid in suppressing the Oneida Community, "that they had just as much right to their views, however mistaken they were, as the gentlemen who complained had to theirs. It was not a question of law whether they were true or whether they were false; and they had a right to those views, and they had a right, so long as they conducted themselves within the law, to entertain just such notions of the marriage tie and of the doctrine of social status as they choose."

COMMUNITY BUILDING.

ONE OF ITS PERILS.

At the present time, when new Communistic experiments are projected, it may be profitable to call attention to one of the perils which experience shows is certain to beset such enterprises whether new or old.

It is a favorite idea with many theorists that a Community should produce all it consumes, and thus be independent of all the world. This would require that a Community of medium size should possess nearly as many industries as it has members; but practically a Community is likely to be prosperous and self-supporting in proportion to the small number of its industries. That is to say, a Community, other things being equal, has financially a better outlook, with a few industries strongly manned, than with many industries feebly manned. We venture to affirm that the experience of every successful Community will sustain this statement. We have no doubt that they will all say that one of the greatest perils, against which manifold experience has taught them the necessity of guarding, is that of multiplying industries beyond their ability, in capital and men, to carry on profitably. They will all say that they have again and again, over and over, had to suppress this, that and the other branch of business, sometimes even when there were reasonable probabilities of fair profit from labor and investment, simply because, under the general conditions of the Community, such new enterprises were certain to become suckers instead of feeders to businesses already well established. They would all, we are confident, confirm the wisdom of the following rule:

Select one or more branches of business well adapted to Communal industry, reasonably certain to yield a fair return on the investment, and not likely to provoke excessive competition, and concentrate the capital and labor of the Community upon them.

Of course it will not answer to follow this rule too rigidly. There must be freedom to make such changes in production as the markets demand, and such transfers of labor and capital from one business to another as these changes require, and even freedom to occasionally start a new business. But it will be found, in the long run, that after a Community has started a few businesses which prove to be safe and moderately remunerative, its wisest course is to adhere pretty strictly to them, and not allow the attention of the Community, its capital or its labor, to be diverted into new channels.

The danger in this direction is readily seen to be

vastly greater in a Community than in a common firm of equal financial strength. In the case of the firm there are but a few stockholders, and their inventive and speculative talents are likely to find full scope in the general operations of the firm; while a Community has as many stockholders as members; and as all cannot actively superintend the businesses of the Community, or perhaps find vent for their inventive and speculative talents in the direct line of its principal businesses, it is natural that they should seek scope in new enterprises more accordant with their individual tastes, and moreover hit upon many things that will seem desirable for the Community to engage in, and absolutely necessary to the happiness of some of its members. And only the most persistent adherence to the general interest, in preference to individual interests, will prevent such diversions from the main businesses of the Community as will imperil its prosperity.

Thus far, in our discussion of this subject, we have had in mind only the success of the Community as a financial institution. But the interest of individual members requires that there should be ample opportunities and facilities for the development of every talent. How to harmonize the two interests is one of the great problems which the Communities of the future must solve. Fourier's idea was that by getting together in one phalanstery about two thousand persons all the important departments of business would be represented, and each individual member would be able to follow the industry for which he was by nature best fitted, and so his labor would become attractive to him, and such as would favor the fullest development of his talents. We have thought this happy result more likely to be accomplished in large confederated Communities, having a common interest and facilitating free interchange of members. But at present, while Communism is struggling for a foothold and recognition in the world, and Communities are isolated and independent of one another, the general welfare of every Community plainly requires that individual interests should be subordinated and made to contribute to the prosperity of a few central departments of business. Even with such limitations Communism may afford favorable conditions for labor and development.

COMMUNISM AND CRITICISM.

We have said that Free Criticism is the only element in which Communism can prosper; but after all, criticism was not made for Communism so much as Communism was made for criticism. Communism is the meeting-house, and criticism is one of the ordinances of grace, for the convenient observance of which the meeting-house was erected. We esteem it as an ordinance superior to any among the sects; and while they build churches and cathedrals for the sake of "sanctuary privileges" we gather Communities for the sake of free criticism. The family organization does not offer the conditions necessary for our object; neither do the common church organizations, nor the entire social relations of ordinary life. We need the arrangements of Communism to give criticism anything like a fair chance.

Let us look at the disadvantages in this respect of the family organization. In the first place, the two elements that constitute this organization, conjugal love and philoprogenitiveness, are proverbially deceptive in their influence. Can we reasonably expect that parents will be good critics of their children, or husbands and wives of each other? The family spirit is not a good medium in which to give criticism or receive it. It is liable, on the one hand, to an insensibility, a spirit of indulgence, and a foolish tenderness, which will allow faults to go uncriticized; and, on the other, to a want of that respect which insures a good reception when criticism is given. Ordinary families are too small for anything powerful in this line. There is not one family in a thousand that has numbers and intelligence sufficient for the purposes of thorough criticism. By the time children are old enough to criticize they go away from home. In common life the father of a family is absent a great part of the time, occupied with his business. His family know but little about him in his active character,

and he is as unacquainted with their every-day life. To do any justice to a man of business, critics should be summoned from his office, his shop, his field. Where the man's work and the children's school are out of the house, and the mother has no part in either, any attempt at mutual criticism would be very imperfect. Children that play together are in the best situation, generally, to criticize each other. To have a complete jury in any case, a person's companions in labor and business, in study and sport, should be called. The family as it is ordinarily organized is far from affording a company of this description.

But if the family organization is so deficient in respect to the facilities for administering a thorough course of criticism, the common church organizations offer still less. The minister, whose office it is to reprove, rebuke, exhort, etc.,—what opportunity does he have to become acquainted with the private character of his flock? He sees them in their Sunday clothes—in their best dress spiritually if not literally. There is, perhaps, no man in society who has so little access to spontaneous human nature as the man whose title is *Reverend*, and toward whom all the common people maintain a respectful reserve. The acquaintance of church members with one another is also very limited, touching as they do in their religious character only, which is commonly to the whole character as Sunday is to the whole week—at the most but a seventh part.

We do not see how any social arrangement short of Communism can secure the full benefit of free criticism. Clubs and societies might be formed, but the members would always labor under the disadvantage of imperfect acquaintance. In Communism, those who sit down together in the evening have been associated all day, and there is no side of your character that some one is not familiar with. Ordinary circumstances may afford you scanty accommodations to wash your face, but Communism is the only thorough water-cure, where *douches* and regular baths are practicable.

MUTUAL CRITICISM:

AS AN ORDINANCE OF PURIFICATION.

When inquirers are informed that the Oneida Community rely upon "mutual criticism" as one of the principal means of internal government, it is probable that they get but a very imperfect idea of what this mutual criticism really is. They no doubt think it a very singular instrument for effecting so important a result. We can imagine them saying to themselves: "*Criticism!* If that will make people harmonious, what a beautiful, orderly state of society we outsiders ought to have! Why, our atmosphere is as full of criticism as a summer evening of insects, and unhappily much of it is of the stinging, biting kind, which one instinctively endeavors to flee from. We would as soon think of making our bed in a room full of wasps and mosquitoes as to live in a free-criticism society."

It does not surprise us that criticism is not received with enthusiasm on its first presentation, for we ourselves did not altogether understand it or enjoy it at first. Like children learning to be washed, we submitted with as good a grace as we could; but when the ordinance was followed by a new sense of interior cleanliness, justification, and peace with God and man, then we began to be enthusiastic about criticism. Criticism is in fact a washing applied to the inner man.

Ah, me! At this phrase "interior cleanliness" what a prospect arises before us of hopes realized, a world redeemed, the Millennium a reality! How beautiful is purity! How we love it! How we long to stand before the "throne clothed in white!" A pure heart—how priceless! Is it possible to

"Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?"

How many hearts respond to this secret inquiry! Here is a passion in poor human nature which shows its divine origin, and as the rock at the foot of the mountain, the height from which it has fallen.

It is related that God said of David, "I have found a man after mine own heart." In the light of this remark David's character has a peculiar interest. His history reveals him a man of strong passions. He was mighty in war, strong in friendship and a great lover of women; but his deep, central passion was love of righteousness and internal purity. "Cleanse thou me from secret faults. Behold thou desirest truth in the inward parts. Purge me with hyssop and I shall be

clean, wash me, and I shall be whiter than snow. Create in me a clean heart, O God, renew a right spirit within me."

Love of interior purity is a passion as distinct as the love of food, but it has so long been trodden under foot and buried under the condemnation of the devil, that its existence is made of no account. Love of interior cleanliness, purity, righteousness, is really the deep, central, king-passion, and we have learned to rely upon it as the citadel that governs the whole man. Men are governed by the passions and affections of the heart, not by the thoughts of the head; and if, as we believe, criticism is an ordinance which tends to develop and strengthen the central passion—love of the truth—those who honestly consider the matter will see that mutual criticism is one of the most potent means of government.

COMMUNITY ITEMS.

ONEIDA.

- Spring is late this year.
- Apples are keeping finely this season.
- The band plays fifteen minutes at the close of the meeting two evenings in the week.
- Our new "Catalogue of Ayrshire and Holstein Cattle, Berkshire Swine, etc.," is just out.
- Some of the folks who wait on visitors say that ministers ask the closest and most copious questions.
- This institution is still on exhibition. Rather more callers than usual at this unpleasant season of the year.
- We have used for several years a machine for knitting plain stockings, and have lately purchased a ribber which works very satisfactorily.
- Miss H. E. Allen, the superintendent of the Silk-works, says that she has driven to the factory in a sleigh for 105 successive days, the 29th of March being the first time she has been obliged to use a carriage.
- The first week in April gave us another dip into winter. The boys tucked away their embryo kites, seized their sleds again, and pitched into coasting as though there had been no amusement of that kind for at least a year.
- We can see the blue smoke rising from the "sugar-bushes" which belong to the farmers who live on the hills bounding our horizon. "O, its only sugar snow," said a Vermonter as he glanced out at the fast falling flakes; but some one who is tired of winter thus complains:

"Floating down o'er field and dwelling,
Making all the landscape drear,
Vexing us beyond all telling,
Tiresomest snow of all the year."
- The "old news" readings bring to mind the changes of name which our organization has undergone. At first we were called a "Corporation;" in 1851 and thereabouts we spoke and wrote of ourselves as the "Association"—a name which was probably an echo of the Fourier fashion then prevailing. Now for a number of years we have called ourselves and have been known to the world as the "Community." It would be difficult to tell how and when these changes took place, they came about by such a gradual and imperceptible process. The one thing that remained constant in all the social forms indicated by these names has been the church, which was the center of the Corporation, of the Association, and is now the center of the Community. It may happen that our present name will also gradually pass away and that we shall finally be known as simply a church. The other names refer directly to external organization and principles; the name church denotes more clearly the spiritual organization which is and always has been our center. Neither Communism in form nor any external arrangement is essential to the existence of a church, and we have no objection to being known as simply a local church, thoroughly loyal to Christ and Paul, but otherwise very flexible in form and tolerant of principles.

THE BEST PAY.

Those poor "walking women!" They are driven to the wall for money. I wish they knew where to get it easier. "The Lord taketh not pleasure in the legs of a man," that is in walking-matches; "he taketh pleasure in them that fear him, in those that hope in his mercy." I wish these women knew that they could please God by hoping in his mercy, and that pleasing him is better pay than pleasing the crowds at Gilmore's. Faith pleases God. He is so constituted that it gives him a happy sensation. He has made me to know this again and again, and the witnesses are innumerable. Taking pleasure in faith, he never misses a chance to reward it. The very best way to get a livelihood is to *hope in*

God's mercy. This is not a lazy way; it takes energy to believe, in this world of unbelief; besides, God oftentimes answers faith by giving energy as well as good luck.

H.

WOMEN AND THE COURTS.

I have hoped the Cameron-Oliver case would be decided just as it has been, because it was evidently a Samson-Delilah case; he was fond, she was mercenary; but at the same time I cannot help thinking of the one-sided chance for justice she had, with the defendant, counsels, judge and jury *all men*. Is it possible that a court of all men could adjudicate such a matter between a man and woman entirely impartially? Without at all impeaching the honesty of their purpose, could they do it? Could they appreciate a woman's plea as they could a man's? Is there not a masculine idiosyncrasy of thought and feeling which must insensibly affect their judgment? It would seem to be only fair in such a suit that the jury should be half women.

But I hope never to see that day—women in the jury-box. I had rather trust women's rights with the men forever. Women had better go without some of their rights than enter into the fray of politics or law. Freedom in these arenas is something like freedom to be drafted as a soldier, and what woman would consider that a franchise? If you say it is an evil for woman to be subject to man, it is at least a choice of evils. It is better than that she should be thrown into the great element of strife in which men live, and "make confusion worse confounded" by new issues. I hope that women will be contented with subjection till the good order of society is kept, not by courts and brutal machinery, but by the all-pervading spirit of Christ. She will lose more than she will gain by equality with men till that time comes. That is the opinion at least of

1 WOMAN.

A MAN'S COMMENTS ON THE ABOVE.

1. The questions of "one woman" in her first paragraph are unanswerable. Woman is placed at entire disadvantage in such a trial as that just ended in Washington. It is only fair in cases where woman is equally interested with man, that the jury should be half women, as she says.
2. The reasons given by "one woman" for the continued subjection of her sex, if made generally operative in the past, would not only have kept woman in servitude, but have altogether stopped the wheels of progress.
3. Things cannot be kept as they are till the millennial state "one woman" describes reaches us. Do we not read: "I will overturn, overturn, overturn," until that blessed time does come? And is there not good reason to suppose that these "overturns" are essential preparations for that time? Is not all history a record of evolutionary changes in which woman is made to play an increasingly conspicuous part? Starting from the most abject condition of servitude—the hewer of wood, drawer of water and general drudge of man—has she not risen step by step, change by change, to her present position? and at what precise point would "one woman" have stopped her upward course?
4. Alas! "one woman" has already lived to see what she desires never to see—"woman in the jury-box." Can it be that she has not yet heard that women have the right to vote, to hold office and to sit on juries in one of our Western Territories, and that no one is the worse for it? If she will but read the third number of the present volume of the AMERICAN SOCIALIST, she will learn that Woman's Suffrage has had a trial of ten years in the Territory of Wyoming, and that the results, as testified to by the Governor of the Territory and other competent authorities, have been good.
5. I hail with joy every advance made by woman. That the greater her intelligence, the greater her usefulness, the greater her freedom to pursue every calling for which she is adapted by nature and education, and the more freely she participates in the privileges which in past ages have been supposed to belong exclusively to man, the more fully will she be a true help-meet and companion to him, is at least the opinion of

1 MAN.

PROOF-READER'S REJOINDER FOR 1 WOMAN.

I do not see but precisely the same argument might be urged for women's fighting as for women's voting and sitting on juries, and yet I hope, as every woman must, that they will not get the privilege of the draft. I admit that voting and juries are parts of the necessary machinery of progress; but then so is fighting. And, on the other hand, voting and juries, like fighting, are not final forms of civilization. My hope for woman is that she, as the weaker vessel, may be excused from

these rougher means of progress, and wait for her final status in the kingdom of harmony.

I have heard all about the advance of women in Wyoming, but I have not seen it proved and I do not believe it can be proved, that no harm has come of it.

PROOF-READER.

[Without indorsing the Communistic experiment described in the following communication, or fully understanding its conditions and immediate prospects, we are free to say that we find much to commend in its principles and objects as outlined by Mr. Priegel; it may make for itself a better future than many other experiments that start off with more capital and a larger membership.—ED. AM. SOC.]

A GOOD FOUNDATION.

Plattsburg, Mo., March 31, 1879.

EDITORS AMERICAN SOCIALIST:—Having been advertised without our consent as one of the "Liberal Communities" (whatever that may mean), and having been annoyed in consequence by correspondence that showed entire ignorance of our position, we wish to state in your columns our principles, conditions and prospects as a Community, in so plain a manner that there shall be no further waste of time and expense in such correspondence.

We are building on the *religious* foundation of the Oneida Community, *i. e.*, our first principle is to seek first the Kingdom of Heaven and its righteousness, having full faith that all other things of a temporal nature necessary to our welfare will be added to us. We hold that holiness or perfection of character through perfect charity, is the sole end and aim of our associating together, and that Communism is, first, only a means, and, secondly, only a legitimate consequence of such a life of love and peace. Nor do we think that the general opinion is correct, that a strong financial basis is necessary or preferable to the above groundwork. *The work of God does not depend on Mammonism for success and security.* Perfect charity, with the outer token corresponding to the inner grace, is the principal and essential ingredient for a permanently successful and harmonious Community. Without it failure is certain sooner or later, though the riches and treasures of the earth were open to us. We hold with Jesus Christ, that we cannot serve God and Mammon, and therefore trust not to money for our maintenance, but to Divine providence, doing our duties to God and our fellow-men so far as in our power, by living sober, industrious, honest and frugal lives, being in the world, and yet not of the world.

We hold all things in common as belonging to the Lord, and after the pattern of the Pentecostal Church, all laboring together for the common good under the guidance of inspiration and for our spiritual advancement, moral perfection, mental and intellectual improvement, social progress, and temporal welfare, accepting these blessings as given in connection with a right social state, and feeling ourselves responsible to God for the right use of them, with praise and thanksgiving to Him as their Author.

We trust to the direction of God's will for an increase in numbers and means, and being very poor and few together, we seek not publicity, till it pleases the Master to call us to the front. Those who may desire Community life with us must look for no rosy path, no easy life, no luxurious surroundings in a young pioneer Community such as ours; but, on the contrary, open and secret opposition on every side; severe trials and obstacles, taxing faith and patience to the utmost; hard and weary labor to provide the necessary means of support; privations and self-denial in order to keep out of debt; seclusion, and even ostracism, from the outer world, which watches every word spoken and every deed done with a jealous and suspicious eye, persecuting us with silent sneers or open ridicule, and even with slander and false reports, trying us, as it were, in a fiery furnace.

Such is the life we have voluntarily chosen, after carefully counting the cost, weighing all the troubles as well as the blessings, benefits and advantages, for the sake of which we endure cheerfully, and which we know will be ours if we hold out faithful to the end.

We neither wish to persuade nor to discourage candidates for Communistic life. We have no desire to make proselytes; but will receive and love for Christ's sake those whom the leadings of His spirit may bring among us, as our brothers and sisters of His own household of faith.

At present we are without house, land or money of our own, and possess very little personal property; and yet have never suffered for bread, meat, clothing nor shelter.

Thus parties desiring our acquaintance may know beforehand that there is no chance of immediate temporal benefit or freedom from hard work to come from a union with us.

Nor do we wish to imply that we are a branch of the Oneida Community, though holding their faith, admitting their philosophy and recognizing their system as good and true. We want it distinctly understood that we sustain to them no nearer relation than that of friendship, in which they are not responsible at all for our character and course, and will not be till they voluntarily recognize us as a sister society. And we know that such recognition will not be given till we prove ourselves worthy.

We hope that those who may seek correspondence with us hereafter, with a view to closer relations, will keep these facts and explanations in remembrance, so as not to waste time, ink, paper and postage-stamps on useless overtures.

Yours very respectfully, in the fellowship of Christ and his people,

PLATTSBURGH COMMUNITY,
J. G. PRIEGEL.

MOTHER SHIPTON.

Riverside, Cal., Mar. 23, 1879.

EDITORS AMERICAN SOCIALIST:—Coming across the inclosed scrap in the *Leeds Mercury* (English) of Feb. 15, I thought it might help to illustrate the subject of Mother Shipton's Prophecies, to which you have given some attention in your paper.

"There is on the high north road, about a mile from York, a stone monument representing a woman upon her knees with her hands clasped before her in a praying attitude. It is a memorial to the memory of Ursula Southiel, who married at the age of twenty-four (1512) one Toby, a builder, at Shipton, a little village six miles to the north of York city. She was supposed to possess an uncommon penetration into futurity, and was so famous at the time of changing her maiden appellation that she derived the familiar cognomen of 'Mother Shipton!' The stone is now a shapeless mass, hardly a foot high, standing on a small, triangular patch of ground. The original epitaph is said to have been—

"Here lies one who never ly'd,
Whose skill has oftentimes been tried.
Her prophecies shall still survive,
And ever keep her name alive."

J. HALL.

HINTS AND SUGGESTIONS TO PARENTS.

[From "Aids to Family Government," by M. L. Holbrook, M. D.]

Perhaps the most important rule for parents is that they govern their own thoughts, feelings and emotions. The self-control which rules their lives reacts favorably on the character of the children.

So far as it is possible, govern a child in the most simple and natural manner; by a word, a look, an example; by gentleness and love, rather than by harshness.

Study the nature of the child carefully and adapt your methods to it. Be careful to recognize and cultivate its individuality rather than try to mold it after any prescribed pattern.

Do not govern a child through fear of you, but rather by such a love and respect that it will be pained to violate your wishes.

Be firm, yet gentle, when necessary, and insist on obedience to all commands; but never ask what is unreasonable or impossible.

Do not govern too much, but give a child the largest freedom consistent with the rights of others and its own good. It is unfortunate for a child to be constantly under the eye of a master so that all freedom of action is repressed. On the other hand, where its own freedom interferes with the rights of others, use such checks and guidance as the case requires.

Children should not too frequently be "ordered" to do thus and so. When necessary they may, however, be commanded; ordering children about hurts their self-respect. Commanding them, as a dignified officer does his army, cultivates it.

Never contend with a child, or allow it to argue the case with you.

Do not notice every little fault and reprove it. How would you like this yourself?

Do not make too many promises to your children; but when made keep them.

Early teach a child to restrain and hold in check its passions.

It is wrong to punish a child for what it cannot help, or treat it harshly as some do when it is hurt and cries.

Do not govern children too much. Why should a child need so much more governing than a calf, a colt, or a dog.

Never give a child all it cries for, or wishes, but let it be content with what is best for it.

Remember that rough and ready discipline is the prod-

uct of an inferior mind, while a civilized system of family government can only come from thoughtfulness, self-control, patience, study, and much mental effort. Brutes can bite, and scratch, and growl, only human beings can be kind and generous.

You will need not only to analyze the motives of your children and determine which are base and curb them, but your own motives, and educate yourself to act from the highest. Those parents who act from high motives in the discharge of parental duties become quite as much benefited by that self-restraint which they must exercise as their children.

It is a real sin against the child's nature to scold it. There may be times when a short, sharp, severe reprimand, which is far from being scolding, is necessary; but constant scolding, which is nothing but fault-finding and reprimanding, is an error into which many excellent parents fall. It has little place in any true system of family government.

Never hamper and handcuff a child with a multitude of rules. Its nature should be spontaneous. Adults may hedge themselves around with as many rules as they please. It is their own affair; but children cannot bear this treatment.

If you wish to get a child to do its best, encourage rather than discourage it. Encouragement stimulates it; discouragement acts like a wet blanket, and puts out the fires of ambition most effectually in the childish nature.

Children ought to be trained to be self-helpful, to know how to do for themselves, how to amuse themselves. It is a mistake to think they must be watched every moment, and have a nurse stand over them from morning till night. A healthy child, like a human being, is the better for being left alone a portion of each day.

Children are by nature selfish, and parents must not expect them to be models of generosity and kindness as they grow older. However, they should be taught that duties are to be fulfilled as well as rights claimed. As early as possible the child should be taught that its happiness does not so much consist in gratifying every impulse as in rendering service to others.

Children should be taught to obey their parents promptly and lovingly. Parents, on the other hand, should not ask unreasonable things, and should make their requests in the spirit of love rather than hate.

Parents often surfeit their children with advice and corrections. The advice may be good, but they cannot assimilate all at once. It is like overloading the stomach with food, and produces a condition which nullifies the good effects of all the precepts.

Keep your children from associating with flatterers, the voluptuous, the intemperate, the evil-speaker, the profligate and the obscene. If fathers have any care for the well-being of their children, they will drive all such from their door. Let them associate with the pure, strong, healthy, industrious, brave, whether found among the rich or poor.

WOMAN'S TOPICS.

Miss Strong, a Californian lady, is a very successful painter of animals.

There are some four thousand women post-masters in the U. S., and the number is on the increase.

Lavinia Goodell and Miss Angie King have associated as a law firm, at Janesville, Wis., under the firm name of Goodell & King. Success to them.

At the last anniversary meeting of Sorosis over one hundred members and guests were present. Anna Dickinson was there, and made an address. Sorosis has entered upon the twelfth year of its existence.

The *National Citizen and Ballot-Box*, published monthly at Syracuse, N. Y., edited by Matilda Joslyn Gage, with Elizabeth Cady Stanton and Susan B. Anthony as corresponding editors, is an able and effective little sheet—one of the best journals devoted to the Woman-Suffrage movement.

Sojourner Truth, remembered by all Anti-Slavery people, is supposed to be nearly one hundred and four years old. She is still vigorous, and has recently been on a visit to New York City. While there she addressed an audience of colored women at a Mission Church, and was as original as ever in her talk. Her home is at Battle Creek, Mich.

The National Woman's Suffrage Association will hold its tenth Annual May Convention at St. George's Hall, St. Louis, May 7, 8, 9, 1879. The call for the Convention is issued by Elizabeth Cady Stanton, Pres.; Susan B. Anthony, Chairman, Ex. Com.; Matilda Joslyn Gage, Cor. Sec.; Virginia L. Minor, Vice-Pres.; and Sara Andrews Spencer of Washington, D. C. This Convention is likely to be one of the most noteworthy that the Association has held.

The *Woman's Journal* says of a recent lecture of Miss Charlotte W. Hawes, before a large audience of Cambridge and Boston people: "The lecture in every way met the anticipation of the audience. Beginning away back in the early portion of the Christian era previous to 1,000, she gave the history of the runes of the Scandinavian races, reading selections from the Norse, the Swedish and Icelandic; she then spoke of the folk-songs of Germany, the popular songs of Italy and Spain, and the ballads and songs of England, Ireland and Scotland. Ballads, she said, were what came the nearest to the heart of the people; all loved them, from the lowest to the most cultured. Singers always found the sympathy of their audiences through their ballads. During the lecture Miss Hawes gave illustrative readings, which showed her strong dramatic power, and were always cordially received. She was assisted by Miss Abby Whinery, who sang in a most delightful and sympathetic manner several Scotch and Irish ballads, and an exquisite little Pyrenees cradle song arranged by Miss Hawes."

At the Iowa Agricultural College every girl in the junior class has learned how to make good bread, weighing and measuring its ingredients, mixing, kneading and baking, and regulating her fire. Each has also been taught to make yeast and bake biscuit, puddings, pies and cake of various kinds; how to cook a roast, broil a steak and make a fragrant cup of coffee; how to stuff and roast a turkey, make oyster soup, prepare stock for other soups, steam and mash potatoes so that they will melt in the mouth, and, in short, to get up a first-class meal, combining both substantial and fancy dishes, in good style. Theory and manual skill have gone hand in hand. Vast stores of learning have been accumulated in the arts of canning, preserving and pickling fruits, and they have taken practical lessons in all the details of household management, such as house-furnishing, care of beds and bedding, washing and ironing, care of the sick, care of children, etc. The girls, we are informed, are also thoroughly grounded in science, mathematics and English literature; but this is of slight moment compared with the foregoing catalogue of virtues.—*St. Paul Pioneer-Press*.

A petition was sent to the Massachusetts Legislature at its present session asking for legislation to protect "wives from aggravated assaults by their husbands." The *Woman's Journal*, which has of late quite conspicuously denounced the social system of the Oneida Community, advocates the measure. According to the *Journal*, under the monogamic social system which prevails in Massachusetts, women who have brutal husbands "are left to die by inches." They are "pounded to death; beaten with axes; chairs broken over their heads; ringing blows dealt on the temple, offering no resistance, only pleading for pity." "They are not dumb, to be sure, but they are as helpless and more wronged" than the dumb animals, who are protected by "Societies for the Prevention of Cruelty." This is not a pleasant or winning picture, though sketched with Pre-Raphaelite truthfulness. The advocates of a social system which makes such results possible, and which has no protection against them except in legal enactments, police courts, and Societies for the Prevention of Cruelty to Women, ought to be more charitable than they are toward new experiments in social life, based, not on monogamy, but on conditions of purity and civilization which make such offenses against life and human right, as above described impossible.

SPIRITUALISTIC NOTES.

The *Ohio State Journal* gives the following account of experience, related by Miss Jennie Smith, of Dayton, Ohio:

"For over sixteen years she had been an invalid. She was perfectly helpless, had to be carried wherever she went. Her friends had secured for her a couch on wheels and she was drawn about. Another device was secured for her convenience about the house, but for sixteen long years she had not been able to move of her own accord. She had written a book on the history of her sufferings, and applied to the best medical aid in the country. After sixteen years of vain efforts for the healing of her physical infirmities she went to Philadelphia, less than a year ago. She had become very religious in the hours of her protracted suffering, and believed devoutly in the efficacy of prayer for the healing of the sick. She had felt for some time that this was her only hope. One evening in the city of Philadelphia she called all her friends to see her and told them that she desired them to remain with her and pray for her restoration. The party remained in constant and fervent prayer for hours. Before midnight some of them became discouraged and returned to their homes; but a few remained with her, and they continued to pray. While they were most earnestly engaged in their supplications, Miss Smith states that she felt a strange sensation in her limbs, that her body quaked, and she suddenly arose from her couch a healed woman. She was able to walk at once, to bend her knees in gratitude for her deliverance, and to go from the place by the use of limbs that had not been able to move for sixteen years. She ascribes all this healing to her faith, and says that it was in answer to her many-repeated prayers."

Thomas Wentworth Higginson, who is writing "Short Studies of American Authors" for the *Literary World*, of Boston, says of Poe: "I distinctly recall his face, with its ample forehead, brilliant eyes, and narrowness of nose and chin; an essentially ideal face, not noble, yet anything but coarse; with the look of over-sensitiveness which, when uncontrolled, may prove more debasing than coarseness. It

was a face to rivet one's attention in any crowd; yet a face that no one would feel safe in loving." Speaking of the poet's infirmities, in connection with those of Burns, Higginson adds: "After all, the austere virtues—the virtues of Emerson, Hawthorne and Whittier—are the best soil for genius."

RECEIVED.

TRAVELER'S OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. April number. National Railway Publication Company, Philadelphia.

LE REVOLTE. *Organe Socialiste. Paraissant tous les 15 Jours. Rue du Nord, 15, Genève.*

HISTOIRE DU SOCIALISME (suite) Ch. XX. *Le Socialisme en Suisse, en Italie et en Espagne. Lugano: Imprimerie F. Veladini et Comp. 1878.*

DIE NEUE GESELLSCHAFT, *Monatsschrift für Socialwissenschaft, Herausgegeben von Dr. F. Wiede. Zurich: Verlag der "Neuen Gesellschaft." März, 1879.*

ONE THING AND ANOTHER.

Mr. Andrew D. White is going to have the Berlin mission.

Calls for \$280,000,000 of 5-20 bonds for redemption have been issued this year.

The snow-drops came up just in time to see five inches of snow drop down upon 'em.

If you can't have a World's Fair in New York City without putting it into Central Park I wouldn't have one any way.

The British have a little deficit in their finances. Last year's revenue amounted to £83,116,000, and the expenditure to £85,407,800.

Petroleum V. Nasby has written a very successful farce based on the fun in "Widow Bedott." "He has made my spirit live, but he has surely bust my heart."

Ex-Governor Young, one of the new Representatives from Ohio, and Lord Dufferin, the late Governor-General of Canada, were born on the same estate in Ireland—the one in a castle and the other in a cabin.

The English blood forever! Whether it be in Canada or the United States or Great Britain or Australia or India or New Zealand, let us have one language, one literature, one Shakespeare and one dictionary.

That Senator from Ohio thinks he is Thurman to give the Democrats a President by carrying the South and the West—thinks New York will sell the party if we depend on Tilden and Tammany to carry that State for Democrats.

Jefferson Davis has been interviewed. He modestly confesses that "the war would have taken place without him as inevitably as it did with him." All which is true enough to any one who understands things, but it doesn't excuse Jefferson D.

After we have said that Bertha Von Berg did get over 372 miles of track in six days, you must excuse us from reporting anything more about women's walking-matches. We have no more delight in them than we have in prize-fights or trotting cows.

Lord Beaconsfield, speaking to the House of Lords on the agricultural depression in Great Britain, put the depreciation of property in the landed interest at \$400,000,000, and estimated the amount of land which has gone out of cultivation at 1,000,000 acres.

The Rev. Dr. Henry H. Jessup, of New York, who is in communication with the missionaries in Asia Minor, says: "Evidence is accumulating that British influence is predominant in Asiatic Turkey, and that the old régime of robbery and outrage is doomed."

"It is only within a month," says the *Nation*, "that order has been restored in Breathitt County, Kentucky, by the militia; the male inhabitants of that district having passed the previous year literally in lying in wait for one another with guns behind bushes and banks."

Boston will not be at rest till she has done everything that can be done to perfect her railway connections with the West, and make her a thriving seaport city. To this end she is pushing on the Boston, Hoosac Tunnel and Western Road to completion the next twelve month.

Simon was sharp and Mary Oliver was bad, and, of consequence, she isn't going to get either him or his money. Did you suppose a man who rules the State of Pennsylvania was likely to be euchred by a woman who has flitted hither and thither under one name and another?

The country is slowly and sadly coming to the conclusion that we have too much legislation. New York is now considering whether she can't get along with biennial sessions of her Senate and Assembly. Nearly all the other States have found that they can dispense with annual sessions.

It is the fact, nevertheless, that the order of business and occupation of the United States Senate depends very much on the decisions of an extraneous organization called the Democratic caucus. When it depended on a Republican caucus the situation didn't seem at all bad. How is that?

Neither the Roumelians nor the Bulgarians want to have the Turks in possession of the Balkan passes. The Assembly of the latter Province declines to have their Prince tributary to the Turk, and this mixed occupation of Roumelia by the Powers is scarcely less distasteful to Turkey than the Russian occupation.

The British objective points in Afghanistan are not made very apparent by the reports from there. Fighting of some kind or other is going on. Captain Gough lately defeated a body of 5,000 Afghans, killing 400. The English loss was very slight; three officers and three men killed and thirty wounded.

The famous Sutro-Tunnel Company has effected a compromise with the various mining companies whose mines it drains, or will drain as soon as they are put in connection with it. The royalty of the Tunnel Company is reduced from \$2 to \$1 per ton on ore yielding not over \$40 per ton of 2,000 pounds.

The New York Assembly has a special committee in session, considering the question whether the railroads of the State are discriminating against the City of New York in the matter of freights. The Chamber of Commerce and the Board of Trade and Transportation have appeared before it by their representatives.

Sir Charles Dilke's motion, censuring the Government's South African policy, was rejected by a vote of 306 to 246. A majority of 60 is too small, considering the ministerial strength at other times, and some of the papers pretend to call it a moral defeat. But just wait and see whether the ministry resigns on so slight a hint as that.

The Board of Military men which has been sitting on Gen. Fitz John Porter's case has found that he was neither a coward, nor a mule, nor a skulk. He was, though, something of a "gab," and a little too free-spoken concerning the men above him. Now Gen. Pope and the rest will have to take up a little pack of dishonor and lug it along.

The last descendant of John Bunyan died lately in England. She was an old lady of eighty-four, named Ann Webster. Perhaps it is all well enough, considering that we have Pilgrim's Progress left us, and that Bunyan's breed couldn't go ahead of that. The last descendant of somebody or other is always dying, you will have noticed.

The Treasury Department reports that the number of standard silver dollars coined to date is 21,661,274. Of this number, 6,605,076 are in circulation, leaving 15,056,198 on hand. Won't some one tell us what proportion of our gold coin is in circulation, and what on hand. Want to know that before we begin to feel bad about the silver cart-wheels.

The *Psi-Upsilon* Fraternity, one of the secret Greek letter societies, has just issued a splendid catalogue of 468 illuminated pages, giving the names of 4,928 members. The New York list contains the names of 717 members—618 of whom are living. Of the professions, the law takes the greatest number of this college fraternity—1,180; letters and the press take only 114.

The total increase in National bank-notes for the last five months, ending March 31, has been \$4,668,481. The increase in the amount of legal-tender notes deposited, for the purpose of retiring National bank circulation during the same period, was \$3,172,500. The total decrease in National bank circulation for the four months previous to Nov. 1, 1878, was \$2,090,369.

Bolivia and Peru have united to bully Chili or else fight her. It is all about salt-petre and the duties which Bolivia wanted to levy on the products of certain salt-petre works in which Chili is interested, and on which she claims that she was to have an exemption from taxes. Bolivia saw it in another light, and proceeded to confiscate those nitre mines. Peru offered to mediate; Chili declined; Peru is mad and wants to make it hot for that Chili country.

General Francis A. Walker is going to be our Superintendent of the tenth and next Census, and he will make it nearly an instantaneous one. He expects to have the "field-work" done one month from the time of beginning. The totals of population will be given soon after. The office work and full official reports will of course come considerably later. The General means to make this census an improvement on all others.

If you really love the whole country you must always stick to it with a quiet insistence that the South is essentially barbarous in its disregard of life, and till all that is changed we must go right on with our organization of churches, schools, business, all the while asserting in a latently effective way that Northern order, Northern industry and Northern security are the things which must push outward and onward till we have overcome the evil. The North is the country. Stick to that.

Old Virginia has at last fixed up her State debt. Registered and couponed bonds are to be issued, dated Jan. 1, 1879, and made payable at the end of forty years. For the first ten years they will bear three per cent. interest, for the next ten four per cent., and for the last twenty years five per cent. Thus the mother of presidents emerges from a cloud of impending shame. Her sons have gone West, and here-

after she must be happy even if she is never any more than the grandmother of presidents.

Some of the British have an evil eye on the great sums of money that are from time to time settled on the members of the royal family. But the truth seems to be that the Queen marries off her children so quietly that the public at large are not led into any of that sympathetic expense and extravagance which the tradesmen like. One of them, a fashionable West End dressmaker, said passionately: "If this is what we are to expect from the Queen, I should be glad if we had a Republic to-morrow."

The trial of Brudder Bones Talmage goes slowly on—giving grief to the saints and pleasure to those who "sit in the scorner's seat" and have delight in cock-fights. The clergymen who are conducting the investigation open it with prayer, then they fall from grace a spell and quarrel like pettifoggers, and then they clean up with another prayer. All which has the sad effect of bringing ecclesiastical courts into the contempt of sound lawyers, and the ministerial character into shame with everybody.

New York City is sick of its tenement-house system, and is trying to rid itself of the ulcerous thing. It is a plague of its own invention. No other city in the United States has it. It is likely that the Board of Health will find ways to arrest the growth of this evil. In fact, they have given notice that they will no longer grant permits for the erection of any more on the old plan of no air, no light, no privacy. The decent life in the city has to struggle in the public schools with the corruption which is bred in these nurseries of disease and sin.

Rochester, New York, has a Law-and-Order Society which has undertaken to get certain Sunday and liquor laws enforced. The Mayor thought he couldn't do anything; the Police Commissioners thought they couldn't do anything; so our Law-and-Order Society proceeded to get those dignitaries indicted by the Grand Jury. It has already procured the conviction of the Excise Commission for mal-administration. It may be said that we are less religious than of old, but it can't be said that we have any great lack of a determination to carry out the requirements of a most rigorous morality.

You can get some idea of the labor there is in refunding and managing our national debt from such facts as these: The dividend of interest due April 1 on the 4 per cent. consols amounted to about \$5,000,000, one-third of which was coupon interest. The registered portion calls for 35,000 checks to be drawn by the United States Treasurer, and transmitted by him to the payees. About 73,000 registered bonds have been issued the present quarter, and 203,000 coupon bonds. With each holder of registered certificates a ledger account is opened, all the accounts requiring now twenty-five volumes.

Oregon needs that Northern Pacific Railway every hour. Senator Grover has, accordingly, introduced a bill providing that the time for the completion of the main line shall be extended conditionally ten years. The conditions are: *first*, that 300 miles of the main line shall be completed every year; *second*, that the main line from Umatilla, Oregon, to Portland shall be made on the south side of the Columbia; and *third*, that, with certain exceptions, all agricultural lands within the grant of the company shall be open to purchase from the company by actual settlers in tracts of 160 acres, each at the price of \$2.50 an acre.

W. C. Church, in *Scribner's* for April, brings to life again the exploits of John Ericsson, the aged inventor, who first applied steam to the propulsion of war vessels, and by the invention of his world-famous "Monitor" revolutionized the whole system of naval warfare. This frugal, vehement, childless, mechanical genius, now in his seventy-sixth year, is still living in New York. His elder brother, Nils Ericsson, nearly as great a mechanic as himself, has been ennobled in his native Sweden. "It would appear," says our writer in conclusion, "that the genius of John Ericsson is no abnormal growth, but the healthy product of a rare stock which has in him reached its best development."

The zeal and pertinacity of our American artists may be inferred from the fact that, so far as we can remember, they have always had to take semi-annual dashes of cold water from the bucket of criticism. The last dash is something in this wise: "The catalogue of the present exhibition of the National Academy (New York City) contains 615 numbers, reckoning in the list, together with the oil paintings, the water colors, the drawings in crayon, the specimens of wood engraving and the sculpture. The list is long, and the contents of the exhibition are varied, but on the whole the display is not of great interest. There is no work of first-rate importance, either in landscape, or portrait, or figure-subject."

The President seems to have studied his "Governmental Instructor" to some purpose when he was a boy. At all events, he appears to have perfectly clear ideas as to what are his rights and duties under the Constitution. It is likely that he will be chiefly remembered for the firmness with which he upheld the dignity and prerogatives of the Presidential office. For two years he has been engaged in a nearly

single-handed struggle to maintain the Constitutional right of the Executive to nominate public officers, a prerogative which had been usurped by the Senate. It is not at all probable that he will now be scared out of his Constitutional right to participate in the national legislation. He is a man firm in the knees, and has no tremors. Let the Democratic tide swash around that point of rocks.

In 1873 Congress passed a law providing for the erection of durable headstones over the graves of the regular and volunteer forces of the United States, whose remains are interred in the National Military Cemeteries. This law has been carried into effect, and the graves of the Nation's dead in these cemeteries are now permanently marked. Congress has recently authorized the erection of similar headstones over the graves of Union soldiers who are buried in private and village cemeteries. All persons having any knowledge of the burial places of soldiers in private cemeteries, whose graves are not marked, are requested to communicate the fact to the Quartermaster-General at Washington, D. C., and give regiment, company, and date of death of deceased, if known.

O. B. Frothingham, the Liberal, in a late sermon on "the Building of a Man," takes ground against that moral imbecility which will not let a man hope to expand till he transcends the boundaries of his organization and environment. But not every germ should be developed, much as we put our trust in education. "Take a still more questionable quality—the love of dominion, the appetite for rule, the passion for superiority. Sometimes this may be a noble emulation, a laudable ambition to excel, an imperious wish to be first, to be best; but apart from this there is a simple, mere lust for power as power, a brute craving to subjugate, to set the heel on somebody's neck, to crush other people by weight of authority or might; a hunger for preëminence without regard to its uses, wise or unwise. Is this to be educated? Is this to be cultivated? Is not this precisely one of the qualities to be subdued, put in abeyance, overcome, eradicated or transformed?"

The negroes in Northern Louisiana and Mississippi have come to look upon their condition and prospects as unbearable, and a panic of emigration has seized them, and they were, at last accounts, leaving by thousands to seek homes and security in Kansas. This is a little more than the white rigorists of the South were prepared for. But something like it was indicated by the last census, and we have expected that the next census would show still more plainly that the South is exposed to a steady diminution in the number of productive inhabitants. In this connection, Congressman William A. Phillips says of the Southern negroes: "The facilities for education are not good in the Gulf States now, that is for negroes, but they are learning. As far and as fast as they can dress like other Americans, and thus, as their demands increase, the necessities of earning something more and better increase. The family has become something more with them. It is a creditable fact, which is patent, that with slavery perished miscegenation. It is hard to cure deep-rooted habits, but the change is wonderful. The constant influx of a vile class of white women into the Southern States for some years past leads to fear that the other party to those offenses has not become equally virtuous. The truth is, the American negro is developing into a condition which renders his present situation in Mississippi intolerable."

The Army Bill which our Congressmen and Senators have been fighting over, entitled, "An Act to prevent officers of the Army and Navy, and other persons engaged in the military and naval service of the United States, from interfering in elections in the States," was approved by President Lincoln Feb. 25, 1865. Mr. Powell, a Democratic Senator from Kentucky, gave notice Dec. 9, 1863, of his intention to introduce such a bill, and on Jan. 5, 1864, he did actually bring it in. The first section originally read: "That it shall not be lawful for any military or naval officer of the United States, or other person engaged in the civil, military or naval service of the United States, to order, bring, keep, or have under his authority or control any troops or armed men at the place where any general or special election is held in any State of the United States." The clauses, "unless it shall be necessary to repel the armed enemies of the United States," "or to keep peace at the polls," were added in the Senate—the first by Powell himself, and the second by Senator Pomeroy, of Kansas—and then the bill was referred to the Military Committee, as a sort of measure "for the present distress," rather than to the Judiciary Committee, where its constitutional bearings would have to be discussed. In the House its passage was opposed by the votes of such stalwarts as Ashley, Garfield, Kelly and Thaddeus Stevens. And now the whirligig of time has made it necessary for Mr. Garfield to obstruct the Democrats in their effort to repeal that law which Pomeroy's amendment and the progress of events at the South have made especially hateful to them. "This politic is all a fighting show, for man's delusion given."

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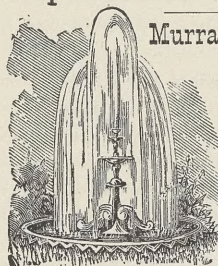
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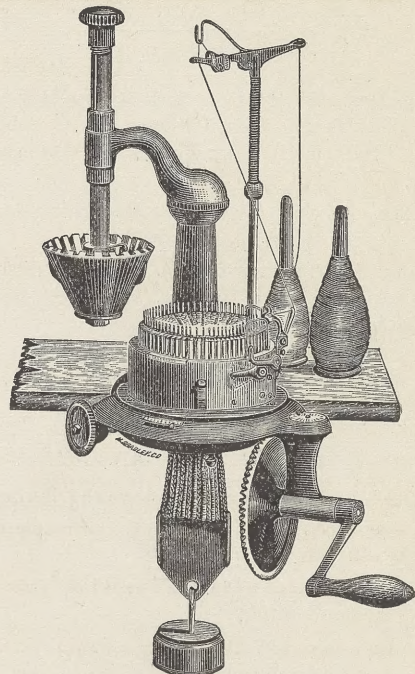
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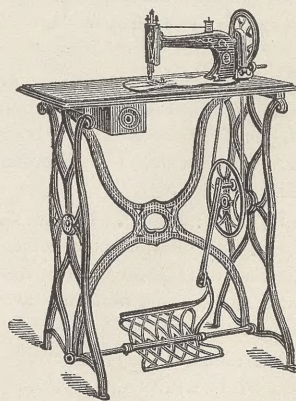
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